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RECORDS OF THE ROMAN CATHOLIC CHURCH

IN THE UNITED STATES

AS A SOURCE FOR AUTHENTIC GENEALOGICAL

AND HISTORICAL MATERIAL

BY

CORA C. CURRY, LIBRARIAN

Presented at the Meeting of January 6, 1934

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Washington, D.C.
1935

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RECORDS OF THE ROMAN CATHOLIC CHURCH
AS A SOURCE FOR AUTHENTIC GENEALOGICAL
AND HISTORICAL MATERIAL

By Cora C. Curry

Some years ago, desiring information regarding certain families, I became interested in the records of the Roman Catholic parishes, and from them secured much of the desired information.

Certain facts must be kept in mind when one desires to refer to these records; such as

1. Contrary to accepted belief, the earliest ecclesiastical family records are not those of the Roman Catholic Church.

2. In the Roman Catholic Church, official registers are regarded as sacred, and being strictly confidential, are not open to genealogical research. The parish priest, however, does furnish the records for the proper use of a family, when he is satisfied as to the reliability of the applicant, the purpose for which the records are desired, and that their use will not be injurious to the interests of the family designated. He will also furnish translations upon request.

3. Many of the earlier records are already in print in Catholic historical periodicals.

4. These records appear in various languages, dependent upon the period and locality, and also upon the erudition or the nationality of the recording priest.

The earlier Catholic records in America were written in Spanish, in French, or in Latin, but later many were written in English.

No effort was omitted, in collecting this information for the National Genealogical Society, to insure accuracy, and so to assure its reliability for reference purposes.

Grateful acknowledgment is made to the contributors of the material herewith which appears under their respective names. The experience, opportunities, and willingness of these members made it possible to assemble these valuable compilations.

Special thanks are due to the Reverend Peter Guilday, Ph. D., J. U. D., Professor of American Church History at the Catholic University of America, Washington, D. C., Secretary of the American Catholic Historical Association, and Editor of the Catholic Historical Review, published in Baltimore. When consulting Dr. Guilday, I stated in full my purpose and plans and the field to be covered, and outlined my ideas, asking his advice and suggestions. He was greatly interested. I highly prize his possible list of topics and sub-topics, and in preparing this address I have scrupulously followed his coordination and outline.

Later, Dr. Guilday carefully read and approved all of the papers herewith presented and pronounced the statements accurate.

The Records

The Canon Law of the Roman Catholic Church requires that parish priests keep Parochial Registers, of which there are five; namely, of Baptisms; of Confirmations; of Marriages; of Deaths and Burials; and one listing every family with its members, noting the Sacraments received by each. This record is called the Liber Status Animarum, or Book of the State of the Souls.

Registers of baptisms, confirmations, marriages, and funerals were not common before the Council of Trent (1545-1563), and religious conditions (wars, etc.) made it practically impossible to carry out church laws in regard to the keeping of registers until after the Treaty of Westphalia (1648).

In America, our concern is mainly with the registers under the conditions of the three nationalities; viz., the churches in

New Spain - All of our southwest, including California and Mexico. These records were kept mainly in the National

Archives of Mexico, and in the other archives, such as Guadalajara, Queretaro, Zacatecas, etc., but many of the originals are now in the Bancroft Collection at the University of California; in the Garcia Collection at the University of Texas (Austin), and in the Florida State Historical Society, under Dr. James Robertson's care.

The three volumes of the Parish of St. Augustine (1566) are worm-eaten and fall to dust when a page is lifted ever so slightly. They have long lost legibility; in fact, the writing is almost gone.

Naturally, there were no family registers under the Spanish or French explorers, although priest missionaries usually accompanied them.

New France - All of the country from Quebec to New Orleans. Whatever of these records have escaped the ravages of time, fires, losses by traveling, etc., are in the Archdiocesan Archives at Quebec; in the Public Archives of Canada (Ottawa), or in the Seminary Archives at Montreal, with the exception possibly of those at the Cathedral, New Orleans; at St. Genevieve, Missouri; Vincennes, Indiana, and Detroit, Michigan.

The English Colonies (1607-1776). Penal laws were in force in the British Kingdom from 1572 to 1829, which made it perilous for the priests of England, Ireland, and Scotland to keep registers. In fact, most of the priests used aliases instead of their rightful names, usually the names of their mothers.

The first priests who came to Maryland in 1634 were under the same fear regarding the keeping of registers, especially after the Puritan Uprising against King Charles the First became so powerful (about 1644-1646). They were fearful that these registers would reveal the Catholics to those who might desire to carry out the penal laws. This dread extended to all of the Colonies, with the exception of Pennsylvania, because of the strong anti-Catholic attitude of the people, and down to the time of the American Revolution, it was deemed too precarious to keep registers, except in Pennsylvania. After the Revolution, with religious freedom assured, registers were kept.

The Earlier Records

Some have been lost, but many have been printed in the publications of the various Catholic Historical Societies, such as those of Philadelphia, New York, Chicago, Dubuque, St. Louis, Texas, etc. For a list of these organizations, see Dr. Guilday's list of "Catholic Historical Societies", in the Official Catholic Year Book for 1928.

The American Catholic Historical Association, Reverend Peter Guilday, Secretary, has much historical and genealogical material in the Mullen Memorial Library of the Catholic University of America, Brookland, Washington, D.C.

Attention is also called to the Shea Collection of MSS. in the Georgetown University Archives.

The Bohemia Manor records and other records of the Society of Jesus (Jesuits) are in Middletown, Delaware.

The University of California is accumulating one of the largest and best collections of the old records. Representatives of the University have made and are securing copies and reproductions of valuable old material now reposing in different archives in Spain and Mexico and other countries as well as in various parts of the Americas.

The first Catholic church records are those of 1730 or 1733, in Philadelphia. The first attempt to publish in the United States any of the Catholic Mission records was made by John Gilmary Shea, of New York, who in 1859 printed 100 copies of the baptisms and interments which took place at Fort Duquesne (Pittsburgh) during the years 1753 to 1756, inclusive. This was republished by the Reverend A. A. Lambing in Historical Researches in 1884-5.

The American Catholic Historical Society was established in 1884 in Philadelphia, for the purpose of "the preservation and publication of Catholic American historical documents, especially those of Philadelphia." Its quarterly, The American Catholic Historical Society Records (March, June, September, and December), is the publication which contains the old registers of Pennsylvania. The address of the American Catholic Historical Society is 715 Spruce Street, Philadelphia. Its Volume 1, No. 1,

issued in 1887, and all since, contain genealogical material, and usually include the genealogy of one or more Catholic families. That number also published a list of the baptisms registered from August 29, 1758, to December 31, 1775, at St. Joseph's Catholic Church, Philadelphia, accompanied by an excellent statement regarding vital statistics. It said: "The importance and value of vital statistics, from an ecclesiastical as well as from a civil point of view, is beyond dispute. Legal tribunals in all ages have accorded to them, whether public or private, the greatest weight in determining questions relative to the rights of inheritance, of name, of power, or of property." After referring to the pedigrees of the Bible, continued, "Church and State being interested, have * * * provided for the keeping of registers of births, baptisms, marriages, deaths and burials."

The legislation of the Councils of Baltimore (Roman Catholic church), from 1791 to 1884, has always been stringent in the matter of the keeping of registers, but these records are private and sacred. No one is permitted to consult them except the priest in charge of the parish. The most careful means are used to guard and protect them. Genealogists would find it difficult to secure access to these registers.

The History of the Council of Baltimore, by Reverend Peter Guilday and published by the McMillan Company, covers all of the legislation relative to keeping registers.

The Catholic Historical Review, a magazine under the auspices of the Catholic University, was established in 1915, Reverend Peter Guilday, Ph. D., J.U.D., Editor.

Arthur G. Doughty has compiled and published "Sources of Catholic History, Public Archives, Canada", in the July, 1933, issue of the Catholic Historical Review, Catholic University Press, Washington, D.C. Price, \$1.00.

SAINTE GENEVIEVE, MISSOURI, CATHOLIC RECORDS

By Ida M. Schaaf

(For many years, Mrs. Edward Schaaf of St. Mary's, Missouri, has been working in these records. Her work is recognized as of great service to the Church, as well as to historians and genealogists at large. Mrs. Schaaf has deposited in the Library of the National Genealogical Society, copies of her transcripts of old records, one of which has been already published in the National Genealogical Society Quarterly, and more will follow. C.C.C.)

Our Librarian, Miss Curry, has asked me to write about the Catholic Church records of Ste. Genevieve, Missouri. While I doubt that I may find enough interesting things to say to fill two or three pages, I am delighted to comply with her request, and take the opportunity of sending a message of love to the members of the Society. My association with you affords me much pleasure.

The records kept by the Catholic Church are, without doubt, the most accurate of all records, because the recording is always done personally by the pastor of the church. He is always an educated man, often times very highly educated and speaking several languages. He is also personally acquainted with the members of his congregation, even in a large city, for a census of the parish is taken ever so often, and because a large percentage of the children of the parish attend parochial school. baptisms and burials of the parishioners almost always take place in the parish. When marriages of the members of the parish take place elsewhere, it is required that the pastor be notified that the marriage may be recorded. At the present time, it is very seldom that names are incorrectly spelled, tho' this occurred often in the early records by reason of the appearance of a person of a different nationality. The population of Ste. Genevieve was

French during the period from its settlement to 1865, even under Spanish rule. All the early pastors were French. In 1818, some Italian priests were in Missouri, but they had little difficulty in recording the French names as they all spoke French. The big stumbling block was the names of the families that came to Missouri after the Revolutionary War from Virginia, Maryland, Tennessee, and Kentucky. English was an unknown language and the most simple names of English descent were sometimes ludicrously misspelled. In 1834, the German emigrants arrived, and these names were more difficult. However, to one thoroughly familiar with all the early names, whether French, English, or German, the misspelling is only a matter of amusement.

In the days of the early Missionaries, when the settlements were visited only occasionally, the Missionary carried the records away with him, and many of these old records may be found in France or Spain.

While Ste. Genevieve is the oldest permanent settlement in Missouri, in fact west of the Mississippi, the very earliest records are among those of Kaskaskia, Prairie du Chien, and Fort Chartres, Illinois, because the priests at those places visited Ste. Genevieve, then known as St. Joachim. The earliest book of records at Ste. Genevieve begins in February, 1759. Many pages are missing from this book; in fact, it has been a book only about seventy years. Originally, it was just a collection of loose leaves, which accounts for some having been lost. Reverend F. X. Weiss, who became a pastor in 1865, had them bound in morocco. All entries are in French from 1759 to 1865. They are in three sets: baptisms, marriages, burials, and four of each in French. Always the custodian of the records is the pastor. They are kept in an iron safe in the Sacristy of the church, and the key is kept in a place known only to the different priests and myself. I have the privilege of opening the safe at any time I wish and of carrying the particular book I may want to a place where I may have a good light to study it. In the oldest books the ink is faded, and, in many instances, in other books. It is possible the ink ran short a water was added. Some writing is very difficult, especially that of Father Gandalpho, an Italian. In the oldest book the writing is that of Father Watrin, S.J., and is so small that a complete record occupies no more space than two by three inches. In the book that contains entries by Father F. X. Dahmen, who

was a cavalry officer under Napoleon, an entry occupies a space of not less than eight by twelve inches. This writing is like print.

While these old records are available to any who may wish to consult them, because they are written in French, and old French at that, few can decipher them. Even all dates are written out in full and many words are used that are now entirely obsolete, and one familiar with modern French finds trouble in reading them. I know very little French, but I am so familiar with the old names, and the entries being, mostly, in similar wording, I read them readily.

Aside from their historical and genealogical value, these records contain many interesting things. In one very old record, that of the baptism of three Indian children, written by Father Meurin, S. J., I came across a word that, translated, meant hibernation. I pondered over this; I consulted the pastor, who speaks French, and he pondered. Then he realized that it meant that the Indians were in winter quarters, which explained why the children had not been baptized sooner. Another baptismal record, most unusual, states that the mother was unknown. It gives the name of the father, however. What I consider most interesting of all is that in Book C, page 13, February 18, 1788, is recorded the baptism of one Henri Pratte, and on page 711, November 19, 1815, of the same book, is the first entry of this same Henri Pratte as pastor. The record of baptism of Catherine Vallé, daughter of the Commandant, who was my grandmother, contains the statement that the Godmother could not write and made her mark, but the Godfather, who was an old officer of the King, wrote his signature. I enclose a tracing of this signature for the members to enjoy as I do. In another entry it is stated that Mrs. John Dodge had been baptized after "I had told her she might die suddenly." In another entry, the cause of death of an old lady is given as "a stroke of thunder."

Father James Maxwell, an Irishman who was educated in Spain, was pastor after the country came under American rule. He was selected for this post because of this Spanish connection and because he spoke and wrote French. He wrote English very well and, as he was the only person with authority to perform marriages, all non-catholics were married by him, not as a priest of the Catholic Church, but "by authority from His

Majesty, the King." These entries he wrote in English, and on the fly leaf of the book is the inscription that these were the marriages "of the infidels", that being the only English word he knew for non-catholic. Also, when these parties were from the Eastern States, he wrote "From Virginia, Tennessee", or whatever state it happened to be, "in the United States of America."

Just one more example of interest and I shall not try your patience longer. During the great flood of 1784, there happened along a priest of the Carmelite Order whose name was Paul Heilegenstein. He performed the burial service for our Pierre Mispay, who had to be buried "on a hill by a mill" because of high water. This priest had come to America at the Chaplains in Rochambeau's Army and the French Army had asked him to remain among the French Cavalry on the Mississippi, as he spoke and wrote French fluently. He died at his kitchen at the time of the flood entreated his to the people of St. Genevieve and they asked him to remain with them. He got permission of the Bishop and did. They could neither pronounce nor spell his name, so they had him change it into French. Heilegenstein means Holy Rock, and he was called St. Pierrel, which is French for Holy Rock. He was pastor many years and beloved by all. He it was who moved the church from the old town to its present location. He became quite wealthy and owned many slaves at the time of his death. Au revoir!

¹ Authoritative biography "Paul de Saint Pierre" by John Rothensteiner in Catholic Historical Review, Vol. 5, 1919, pp. 195-222.

VINCENNES, INDIANA, CATHOLIC RECORDS

By Cora C. Curry

(Gleanings from histories of Vincennes, but mainly from the historical booklet, "Souvenir of the Knights of Columbus, Twenty-sixth State Convention, held at Vincennes, May 22 and 23, 1927." Loaned by Miss Clementine Weisert, of Vincennes.)

The old Cathedral Library at Vincennes, Indiana, belongs to the St. Francis Xavier Catholic Church, formerly a Cathedral and the Bishop's Church of that Diocese. In its archives is a record of the priests of that congregation from the year 1707 to date. The handwriting of its earlier priests is not clear. The library was established by Father Pierre Gibault, "The Patriot Priest of the West", and includes his Missal or Mass Book which contains his autograph.

The early personal records were very simple and necessarily meager. The old registers of births, confirmations, marriages, deaths, and burials were written in Latin or in French, the language of the congregation of that period. These precious records are kept in cases and so sacredly regarded that a priest always remains in the room when visitors are shown them.

The file is complete since the year 1749. Prior to that year, the records were kept on loose sheets of paper and many were lost, as the missionary priests carried them about from place to place in their ministrations, while many others were destroyed by a fire at Kaskaskia. The "parish" embraced the great Northwest. Vincennes and Kaskaskia were 240 miles apart, and yet for many years they were closely united in all things.

The priceless treasures of this library include more than 12,000 books. Most of them were published prior to 1800; hundreds before 1700; many before 1600, and several incunabula issued

before the year 1500. Many are moth and worm eaten; many wooden backed; pig-skin bound; brass-clasped and parchment leaved; and wondrously illumined. The rarest volume is undated. It is an exquisitely hand-illumined parchment manuscript. The first page has a circle, the oldest form of the calendar of the Roman Breviary or prayer-book, and is written partly in Latin and partly in Dutch. The last Saint mentioned in this book is Thomas A. Becket, whose death occurred in 1170. This seems to fix the date of the book when finished as about 1200.

Among the manuscripts are many autographed letters, as well as records of the work done by the pioneer priests and their parishioners. It should be noted that these priests were also teachers: Father John F. Rivet, who died in 1804, is honored as the first public school teacher in the entire Northwest. At the personal request of General Washington, he was paid by Congress \$200.00 per year, as is shown in the public records.

The importance of the services rendered by Father Gibault to the cause of American Independence cannot be over-estimated. For many years, prior to the Revolutionary War, he had served the two congregations; one at Vincennes, now Indiana, and the other at Kaskaskia, now Illinois. He was at Kaskaskia on July 5, 1778, when General George Rogers Clarke took that point from the British. All friends of the Patriots realized that Vincennes, some 240 miles distant, must also come into the hands of the Americans, but the difficulties to be overcome seemed almost unsurmountable. After much consideration, Father Gibault volunteered to go to Vincennes and prepare the way, as a capture "by surprise" was not possible. He left Kaskaskia on July 14, 1778, passed through his huge parish of more than 240 miles, peopled by Indian tribes, Spanish regulars, French communities, and British soldiery, all enemies of the Americans and George Rogers Clarke, as things then were, but all of them respected and trusted Father Gibault. He reached Vincennes, the Fort Sackville of the British, under the command of the hated and feared General Henry Hamilton, on July 20, after a six days' journey. A few days were spent in talking to various people of Vincennes, and then the Congregation was called together by the ringing of the bell which hung in the church belfry. To the assembled people, Father Gibault delivered his message with such power that each and every person there took the oath of allegiance to Virginia and the

American Congress. The oaths were written and signed there in the church, under the very guns of the British forces at Fort Sackville, and this signed oath is today preserved in the library. Father Gibault took no chances. He organized a militia to protect the cause which he had established, gave them instructions to follow until his return, and then went back to Kaskaskia to report to General Clarke. When the Americans reached Vincennes, they found the way so opened that there was little bloodshed, and took possession at once. In this little church, Hamilton delivered his sword to General George Rogers Clarke and surrendered his British troops and Fort Sackville, and in their archives will be found much history and considerable mention of the people of those days.

The altar paintings of the present building are said to have been the work of the same artists who painted the dome of our Capitol in Washington.

Among the marriages I noted one of the ancestors of the lady who sent the data for this paper. It was signed by the then Commandant of the British fort and by the Priest as witnesses. She was Madame Dubois, wife of the interpreter on whom General William Henry Harrison so relied. It may also be mentioned that in recording her death, the recording Priest also wrote his tribute to her life and services, and the loss sustained by the community. This suggests that more than mere dates are at times found in such records, but it is not usual.

Here, as practically everywhere, the priest in charge will take pride in assisting everyone whose requests seem to him to be within the obligations that he is under regarding his registers. Much of the olden as well as more modern information may be within such registers, but the applicant for dates should carefully state what is wanted, and particularly for what purpose it is wanted, to show that it is for the best interests of the family that the information should be released. As much is already in print, it is best to consult what may thus be located before asking for the originals, even though one may require them later.

Yes, it is my custom to make a trifling gift to the church when no charges are made. That seems to me to be only a proper way of tendering appreciation for the service.

LOUISIANA CATHOLIC CHURCH RECORDS

Assembled by

Lillian Olivia Bernard

(Miss Bernard, a native of New Orleans, Louisiana, now residing in Washington, D.C., during her visit home in February last, personally interviewed the officials and secured the data herewith assembled.

C.C.C.)

The St. Louis Cathedral Archives (New Orleans)

By John Ray, Archivist

The St. Louis Cathedral archives begin in 1720, and continue to date. With the exception of a gap between 1733 and 1744, the line is unbroken. From 1720 to 1772, there are some missing volumes, but enough are extant to trace an unbroken history. The persons whose names were inscribed in the missing ones are sure to have some of the members of their families recorded on the pages of those still in existence. Here are recorded many prominent families of both continents. An idea may be had of the place these records hold when one learns that genealogists and historians from other lands are constantly seeking information from them. Each record is so precise and clear, and the information of such general interest, that no modern scholar could improve them. The registrar seems to bear in mind that he is recording for a future age and tries to impart all possible information.

To Father Antoine de Sedella, who was connected with the Cathedral from 1781 to 1829, much credit is due. A scholar and

and a born historian, his entries are masterpieces in themselves. He forms each letter with such uniformity and clearness that his writing is often mistaken for print. After he has recorded a baptism, marriage, or death, nothing remains to be said. In a marriage, he describes the sacred ceremony, the names of the parents of those receiving the sacrament, and the birthplace of each, together with the position they hold in society. In the case of a baptism, the grandparents' names are given, and the grandmothers' maiden names. Thus it is possible to trace three generations by one act of baptism.

Father Antoine de Sedella shows his love for history by the numerous marginal notes he inscribes here and there throughout the books. All of these are of general interest. To quote a few: He records the Battle of New Orleans the day it was fought, and mentions the victors; the Louisiana Purchase with the names of the commissioners who signed this famous act; the visit of the illustrious Marquis de Lafayette is also noted; the advent of an hurricane, and in 1783, ice on the Mississippi. According to his account, shipping on the river was interfered with. He often remarks after each item that he is recording it for the benefit of posterity. He also copied many of the old records that were sadly worn.

Separate books were kept for the records of the colored race. These would make a history by themselves. Catholic masters would bring their slaves to be baptized in numbers. One crowd was baptized shortly after arriving from Africa, and the names of the tribes they were taken from are mentioned. That slaves with Catholic masters were encouraged to marry is shown by the number of these kinds of marriages noted, often the master signing as witness. Slave, free man of color, or whatever degree of colored blood flowed in the veins of the person, is always told. Mulatto, griffe, quadroon, and octo-ron are some of the words written after a name. An interesting feature is also noted in that the word "slave" does not appear after the date of May 1, 1864. It bears witness to the Emancipation Act.

It is impossible in this short article to touch on many of the interesting things found in these records. The arrival of General O'Reilly with a fleet and several thousand men to quell the conspiracy against the Spanish govern-

ment; the funeral of Dominique You who aided in the Battle of New Orleans (he was an associate of the famous brothers, Jean and Pierre Lafitte, the "Pirates of Barataria"), and the marriage of Francois Coulon de Villiers, the dashing young French officer to whom George Washington surrendered his sword at Fort Necessity, cannot be here noted in detail. This is simply an effort to make these records more generally known, and to give credit to the scholarly men who wrote them and preserved them for us.

ADDITIONAL INFORMATION IN RE ST. LOUIS CATHEDRAL RECORDS

By Lillian O. Bernard

Reverend C. M. Chambon in his work "St. Louis Cathedral, New Orleans", page 94, states that one of the oldest registers of the St. Louis Cathedral is in Paris, among the colonial papers of the French Navy. He could not learn how it had found its way there, but a copy was ordered for the Louisiana Historical Society by the late Professor Alcee Fortier, and was at that time in the Tulane University Library, New Orleans. The record opens with these words: "Register of those who died at the Old Fort of Biloxi during the administration of M. Danion, from the 8th of August, 1720, to the 4th of September, 1722." Then follow different extracts:

1. Extract from the registers of the Reverend Father de Viaudec, Capuchin and Missionary from the Chapitoulas to the Point Coupee.

2. Extract from the baptism registers of the Parish of Abbe Descas from May, 1723, to May, 1724.

3. Baptisms, marriages, and burials held in the Chapel of the Fort of Chartres, Diocese of Quebec.

Mr. Ray made no mention of this old record in his article on the Cathedral archives, and upon inquiry, it was learned that it was not in the Tulane Library. It has been concluded that it is either in the possession of Professor Fortier's family, or was taken from the shelves and never returned. The Library is endeavoring to secure a copy from the archives in Paris.

THE LOUISIANA STATE MUSEUM (CABILDO)

By Miss Josie Cerf, Custodian

The Museum contains old furniture, books, paintings, miniatures, statuary, silver and gold ornaments, jewelry, fans, parchments, velvets, brocades, arms, musical instruments - in fact, everything that recalls the State's past.

There are on file in the office of the Museum, old newspapers dating from 1807 to 1890, with indexes covering the following:

Marriages from 1807 to 1848
Death lists from 1807 to 1890
Physicians in New Orleans - 1807 to 1861
Lawyers in New Orleans - 1807 to 1867
Architects in New Orleans - 1807 to 1861
Artists in New Orleans - 1808 to 1870

Also, a list of the owners of the tombs in the old St. Louis Cemeteries. No interments prior to 1800.

The material may be inspected by the public from 9 to 12. After that, it is returned to the vaults for safekeeping.

The Museum has a map of New Orleans, dated May, 1728, showing the location of the residences and giving the names of the occupants.

Below are listed publications which give early censuses of Louisiana and ship lists of passengers embarking for Louisiana in the early days:

Louisiana, Census of. Transmitted by Perrier and Salmon in January, 1732. Guide to Material for American

GENEALOGICAL PUBLICATIONS

History in the Libraries and Archives of Paris. By Waldo G. Leland. Vol. 1. Published by the Carnegie Institute of Washington, 1932.

Louisiana (Census of New Orleans and Louisiana, 1722-24-32)
List of passengers embarking for Louisiana - 1719-21
List of officers serving in Louisiana, 1734 (pp. 200-9)
Bibliotheque Nationale, MSS. N. A. Margry.

Guide to Material for American History in Libraries and Archives of Paris. By Waldo G. Leland. Vol. 1. Published by Carnegie Institute of Washington, 1932.

Ship lists of passengers leaving France for Louisiana, 1718-1724. Louisiana Historical Quarterly, Vol. 14, No. 4; Vol. 15, No. 1.

List of those who came over with Iberville and established Fort Maurepas in 1699. See Mississippi, the Heart of the South. By Dunbar Rowland.

THE CABILDO - NEW ORLEANS

By Lillian O. Bernard

Perhaps the most interesting of all the old and historical buildings in New Orleans is the Cabildo, adjoining the St. Louis Cathedral. It was erected in the year 1795, during the Spanish regime of Governor Carondelet, and is considered an outstanding example of Spanish architecture in New Orleans. Like the St. Louis Cathedral, the Cabildo was built by Don Almonester y Roxas, an Andalusian of noble birth, and one of the wealthiest men of his time.

The building was called "Cabildo" because it was here that the Governing Council, called by the Spanish people "cabildo", held its sessions. Here the laws were made, and here sat the executive officers of the Spanish Province, Louisiana.

The Cabildo's entrance is quaint. The Spanish wrought iron door and the old marble stairway have welcomed many distinguished visitors: Louis Philippe (King of France, 1830-1848); Aaron Burr; John J. Audobon; Marquis de Lafayette; Duke of Saxe-Weimar; Zachary Taylor; Henry Clay; General Boulanger; Grand Duke Alexis (brother of the Czar of Russia); General Grant; ex-President Roosevelt; ex-President McKinley; Mark Twain; Admiral Schley; Sarah Bernhardt; Coquelin; Booth; Barrett; Mansfield, and Joseph Jefferson.

In the Sala Capitular was enacted the scene of the actual transfer to the United States of the then Louisiana (out of which were formed some fourteen states of the Union) by the representatives of Napoleon and Thomas Jefferson.

The first Protestant church service in Louisiana was held in this building, and to decide which denomination should prevail among the Protestants, a meeting was called, and the following ballot cast: Episcopalian, 45 votes; Presbyterian, 7 votes; Methodist, 1 vote.

The Marquis de Lafayette visited New Orleans in April, 1825, at which time the Cabildo was especially equipped for his residence. It was known long thereafter as "La Maison Lafayette." From the balcony on Chartres Street, he reviewed troops and addressed a multitude of enthusiastic citizens. It was from this same center balcony that William McKinley made an address on his second visit as President.

The Cabildo was the City Hall for 33 years. It now serves as a museum.

SPANISH JUDICIAL RECORDS - 1769-1803

By Miss Laura L. Porteous,
Custodian.

The records are now deposited in the Louisiana State Museum (Cabildo), and are in excellent shape. Resumes of the Spanish judicial records, as well as those of French documents, appear regularly in the Louisiana Historical Quarterly. The Spanish records date from 1769 to 1803. The French records run from 1717 to 1769. The printed index in the April, 1934, Quarterly reaches 1747.

Most valuable genealogical data can be obtained from church records and notarial acts, such as wills, deeds, transfers of property, mortgages, emancipations, successions, old law suits, etc. In the days of French and Spanish Dom-
inations, and the early American period as well, it was cus-
tomary, before a marriage was performed, to appear before a Notary and draw up a marriage contract. If for any reason the marriage did not take place, then a notation to that effect appeared on the margin of the document.

The Notarial Acts (public records) are in the Court Building, New Orleans, in the hands of competent custodians. Unfortunately, no research work is done there. The books are free for consultation during office hours, and are in constant use. Unless one knows the name of the Notary, date and number of the Act, it is impossible to obtain copies.

While much information can be obtained from judicial records, the main source of information for New Orleans and its environs in the early days is the old St. Louis Cathedral records and parish churches in the outposts, namely, Natchez, Natchitoches, Mobile, etc.

LOUISIANA HISTORICAL SOCIETY LIBRARY - NEW ORLEANS

By Miss Carrie Freret - Librarian

The Louisiana Historical Society has in its Library the following publications of interest to genealogists:

Louisiana Census - 1706-1741. The names of heads of families are given, and the number of members. It is written in the French language but English translations are published in the Louisiana Historical Quarterly.

List of passengers to Louisiana - 1718-1724. (French)

Louisiana Vital Statistics - 1720-1734. (French)

Census 1726 - Louisiana Historical Quarterly. Vol. 1, No. 3, page 135.

Louisiana Historical Proceedings. Vol. 5, pages 79-92.

Early Census Tables of Louisiana. By JAY Ditchy. Louisiana Historical Quarterly. Vol. 13, No. 2, page 205.

The publications are intended for the use of the members of the Society, but persons interested might be permitted to inspect them.

NEW ORLEANS CITY HALL ARCHIVES

By Mrs. E. D. Friedrichs,
Chstodian

With the aid of the United States Government, Mrs. Friedrichs and her assistants are endeavoring to make the records more easily accessible, by translating into English the old French and Spanish documents.

The original Census of New Orleans, started on January 1, and completed on November 6, 1791, by Carlos De Morant, a Spanish grandee who was Royal Census-taker of the Spanish Regime in Louisiana, is in the City Hall Archives. The population at that time numbered 4,816 persons. Included in this number were 2,065 white persons, 1,153 of whom were males and 912 females. The remaining 2,751 were paid servants and slaves. In this latter group, 720 were negro male slaves and 884 were negro female slaves. According to the old directory, more persons lived on Bourbon Street than on any other street in New Orleans. The names of heads of families, only, were listed.

Ordinances and council proceedings are being rebound and indexed, along with other miscellaneous work. The task is a stupendous one which it will probably take years to complete, if the work is done properly.

The Archives have on file 64 different files of old newspapers, written in both the French and English languages. The American newspapers date from 1804 to the present day. The numbers missing in one file are generally found in another. The few that are missing may be found in the old Howard Memorial Library, Camp Street, New Orleans.

Le Moniteur de la Louisiane is the oldest French newspaper published in New Orleans. The first issue was printed in 1794. Those in the Archives are contained in three vol-

umes, and their dates of publication are as follows:

October 22, 1806, to April 12, 1809

April 15, 1809, to January 1, 1811

January 7, 1813, to July 7, 1814

The Louisiana Gazette was the first newspaper (in New Orleans) to be published in the English language.

The first volume of copies dates from July to December, 1804, inclusive
Consecutive copies for the years from 1805 to 1811, inclusive.

All copies for January to March, 1812, inclusive.

None for the year 1813.

All copies for June to November, 1814, inclusive.

From March to December, 1815, inclusive.

All copies for the years 1816 through 1820.

July to December, 1821, inclusive.

June to December, 1822, inclusive.

All copies for the year 1823.

January to June, 1824, inclusive.

All of the year 1825.

January to November, 1826, inclusive.

The Daily Picayune starts in December, 1839, and continues as follows:

All copies for the years 1840 to 1847, inclusive.

July to December, 1848, inclusive.

All copies for the years 1849 through 1863.

January to May, 1864, inclusive.

July to December, 1865, inclusive.

April to December, 1866, inclusive.

All copies for the year 1867.

None for 1868.

All issues from 1869 through 1888.

January to September, 1889, inclusive.

All issues from 1890 through 1895.

None for 1896.

From July to December, 1897, inclusive.

All issues from 1898 through 1913

From January to March, and from April to
May 4, 1914, when the Daily Picayune
merged with the Times-Democrat and
became the Times-Picayune.

La Gazette Nationale ou Le Moniteur Universal (Paris,
France).

All issues from May, 1789, to June, 1798,
inclusive, and September, 1799, to
March, 1800, inclusive.

The material contained in the City Hall Archives is open
to the public during office hours.

CATHOLIC CHURCH RECORDS
OF THE
"GERMAN COAST" OF LOUISIANA

By Lillian O. Bernard

In the year 1717, the Western Company, called after 1719, "La Compagnie des Indes", was formed under the management of John Law, a Scotch financier, who was then Director of the Royal Bank of France. The object was, of course, to improve French finances, and the project was intended to develop the resources of the Province of Louisiana and the country which bordered on the Mississippi. This scheme or project is frequently referred to by historians as "Law's Mississippi Bubble."

About 1720, pamphlets written in several languages were distributed throughout Europe, describing Louisiana and its opportunities in glowing terms. As a result of this propaganda, 10,000 Germans, most of them from the Palatinate, decided to emigrate to Louisiana. These unhappy people, impoverished by long years of war and crushed in spirit by their exacting and despotic over-lords, were only too eager to listen to the Louisiana promoters who promised them peace, political and religious freedom, and wealth in the new world. They went forth, in search of the "promised land", not only from the Palatinate, but also from Alsace, Lorraine, Baden, Wurtemberg, the electorates of Mayence and Treves (Mainz and Trier), and even from Switzerland, some of whose sons were already serving in the Swiss regiments of Halwyl and Karer, sent by France to Louisiana.

Thousands upon thousands of Germans set out on foot to reach the French ports of embarkation (L'Orient, La Rochelle and Brest), and many, poorly prepared and inadequately equipped for the long journey, fell by the wayside. Only the fittest survived the hardships and stood the strain that pioneering to distant ports imposes. Then, too, many,

tired of waiting for months in the French ports for the departure of the vessels, gave up the idea of emigrating to Louisiana, found work and remained in France. It is estimated that in all, about 6,000 Germans left Europe for Louisiana, but of this number, because of the great loss of life on the passage across the sea, only one-third, 2,000, actually reached the shores of Louisiana.

It might be well to state in passing that John Law received two land grants. The larger one was situated in the southeastern part of what is now the State of Arkansas, and the smaller one was situated seven lieues (about 21 miles) below New Orleans on the Mississippi River at English Turn. It was upon the Arkansas land that the Germans first located. They, however, later decided to abandon the concession, claiming that it was too isolated. Rather than stay, they would return to Europe. This, of course, would never do, and when they arrived in New Orleans and made known their intention, they were sent up the river a short distance from New Orleans (about 25 miles) and settled what is known today as the "German Coast", comprising the present parishes of St. Charles and St. John the Baptist, where, in 1721, two German villages already existed. Here they engaged in truck farming, horticulture, and poultry raising, finding ready market for their products, and contributing largely to the food supply of the colony.

The Germans on the German Coast of Louisiana received reinforcements at different times; from the Swiss soldiers, the majority of whom were Germans, and who, naturally, drifted to the German Coast and settled there after the expiration of their service; from Germans from Lorraine who, in 1754, settled on the German Coast; and from the Germans who, in August, 1774, came down from Frederick County, Maryland.

In the Catholic church in New Orleans, on the site of the present St. Louis Cathedral, the first church in this part of the colony of Louisiana, the Germans of the German Coast first attended divine service, and here their weddings took place and their children were christened. The Cathedral records from 1720 to 1730 contain many German names. However, the census of 1724 tells us that in that year the Germans had a

chapel of the Germans on the German Coast, which had probably been there for one or two years, as the settlement was made in the latter part of 1721. This chapel was later replaced by the Church of St. Charles Borromeo,¹ familiarly known as the "Red Church", because of the color of its exterior, the precious records of which were destroyed when the parish priest's house was burned in the year 1877. The Howard Memorial Library in New Orleans, Louisiana, has a collection of the "Red Church" cemetery records which were printed in an old French magazine published in New Orleans, L'Observateur Louisianais, Vol. 5, 1891, pages 296 to 509, inclusive. The title of the article is "La Religion en Louisiane. — La ville Eglise Rouge et son Cemetery dans la Paroisse St. Charles, Lue."

In 1771, the Germans on the upper German Coast built the church of St. John the Baptist, located in Edgard, Louisiana. The records of this church have been preserved and are in good shape. They are said to contain rich material.

Professor J. Hanno Becker, in his Settlement of the German Coast of Louisiana, tells us, however, that the official census taken in November, 1721, must always be the principal source of information concerning the founding of the German Coast of Louisiana. The census, he states, embraces concessions and inhabitants on both sides of the Mississippi River, from New Orleans to and including the German Coast.

There were, as might be expected, due to the scarcity of women in Louisiana in those days, many intermarriages between the Germans and their French and Spanish neighbors. As a rule in most of the German families, the German language prevailed for several generations, but gradually French became the family language, and thus these early German immigrants lost their racial identity. German names have been preserved to a certain extent, but, in most instances, in such mutilated forms as to be scarcely recognized. The names as borne by some of the best French families of today are but the French forms of the names of those early German settlers. The following are a few ex-

¹ The Church of St. Charles Borromeo ("Red Church") is at Destrehan, in St. Charles Parish, Louisiana.

amples of the changes that have taken place:

Zweig is now Labranche
Engle is now Hingle
Troxler is now Trosclair
Huber is now Oubre, Ouvre, Hoover
Hummel is now Hymel
Wilsz is now Wiltz
Foltz is now Folse
Ziriac is now Sirjaques
Vogel is now Fauquel
Ziringer is now Zerage
Wichner is now Vicknair
Scheckschneider is now Cheznaidre, and
many other derivations
Katzenberger is now Casbergue
Trischl is now Trische
Traeger is now Tregre
Schaf is now Chauffe
Heidel is now Haydel
Rommel is now Rome
Hoffman is now Ochman
Schantz is now Chance
Krebs is now Creps
Kindler is now Quinler
Clemens is now Clement
and
Dubs is now Toups.

TANGUAY'S DICTIONARY

Hubert Cyprien Tangay, a well-known Canadian genealogist, has written a genealogical dictionary of Canadian families from the foundation of the colony to the present time. It includes also genealogical records of the first French families of Louisiana, and settlements between Louisiana and Canada, and gives much valuable information regarding old Louisiana families of Canadian origin.

Hubert Cyprien Tangay's "Répertoire Général des Clercs Canadiens" (a complete history of all the Canadian clergy) also furnishes much genealogical data.

MOBILE, ALABAMA, RECORDS

The records of the Parish Church of Notre Dame (now the Cathedral of the Immaculate Conception), Mobile, Alabama, date from 1707. They are not in very good shape, but Reverend E. J. Hackett, the present pastor, has just completed arrangements to have them translated and copied, so that they may be preserved for posterity.

TEXAS CATHOLIC RECORDS

By Willie M. Haynes Shirley
(Mrs. John A. Shirley.)

(Mrs. Shirley is the fourth generation of her family, paternal and maternal, living in Texas. She has for years been a close student of the genealogies of old Texas families, and has had considerable experience with the records. C.C.C.)

Mexico was a Spanish colony until the year 1822. In 1824, the Republic of Mexico was set up as an independent government but remained a Catholic country, so far as the church requirements for the keeping of family records and statistics were concerned.

Texas was a part of Mexico until 1836, when the Republic of Texas was organized as an independent government, and so remained until she united with the United States in 1845.

Under Spanish and Mexican control, colonists in Texas were either Catholic or declared their intention of becoming Catholic before taking up land.

In Spanish Catholic countries, the four books required to be kept by the clergy were for baptisms; for marriages; for deaths; and one called the "Padrino." This last was for the family records of the parishioners - the parish record in which a separate page was set up for each head of a family and each and every person in that family was duly enrolled and carried thereon, with a personal record. When a member of the family married, a new page was given to the family being established.

Under Spanish and Mexican rule, the only vital statistics of Texas are to be found in and are a part of the Catholic

Church records. Civil marriages were provided for, but with the condition that the contracting parties must execute a bond and file it with the duly authorized official before the ceremony could be performed. This bond caused both parties to have a later ceremony, solemnized by a Catholic priest, under a definite sum penalty for non-performance of the contract. These penalty amounts were not considerable, the sum depending upon the financial and social standing of the contracting parties.

By reason of the vast extent of territory to be served by the limited number of priests available, or other causes, long periods sometimes elapsed between the dates of the two ceremonies. In view of this, children born during the interim appeared at the religious ceremony, and the records at these contain unexpected and important information in addition to the marriage data.

The Austin Papers, published in 1929, by the American Historical Association, Vol. II, page 73, give the following record regarding the marriage of a brother of the grandmother of Mrs. Shirley.

MARRIAGE BOND

Be it known by these presents that we, John Crownover and Nancy Castleman, of lawful age, inhabitants of Austin's Colony in the Province of Texas, wishing to unite ourselves in the bonds of matrimony, each of our parents having given their consent to our union, and there being no Catholic priest in the colony to perform the ceremony; therefore, I, the said John Crownover do agree to take the said Nancy Castleman for my legal and lawful wife, and as such to cherish, support and protect her, forsaking all others and keeping myself true and faithful to her alone, and I, the said Nancy Castleman, do agree to love, honor and obey him, forsaking all others and keeping myself true and faithful to him alone. And we do each of us bind and obligate ourselves to the others under the penalty of \$ _____ to have our marriage solemnized by the priest of this colony, or

some other priest authorized to do so, as soon as an opportunity offers, all of which we do promise in the name of God and in the presence of Stephen F. Austin, Judge and Political Chief of the Colony, and other witnesses hereto signed.

Witness our hands this 29th day of April, 1824

Witness present:

Be it known that we, Sylvanus Castleman and Castleman, the parents of the within named Nancy Castleman, do hereby give our consent to the marriage of our said daughter with the within named John Crownover — April 29, 1824.

Attest.

Province of Texas,
Austin's Colony.

Be it known that the within named John Crownover and Nancy Castleman personally appeared before me, Stephen F. Austin, Judge and Political Chief of this Colony, and in the presence of the witnesses thereto signed, did execute and sign the within contract of marriage, and they separately and mutually promised and obligated themselves to perform the same in all its parts. And it appearing that the said contracting parties are of lawful age; that their parents consent to their union, and that no impediment exists to obstruct the same, and there being no Catholic priest in the colony to perform the ceremony, Therefore, I do by these presents declare that a contract of marriage is legally entered into between the said John Crownover and the said Nancy Castleman, and that the said marriage is and shall be considered legal and lawful to all intents and purposes until an opportunity offers for its final consummation by a priest authorized to celebrate marriages.

In witness whereof I have signed this in my official capacity this 29th day of April, 1824, in the Fourth Year of the Independence from Spain, and the Third Year of the Liberty of the Mexican Nation.

(Signed) Stephen F. Austin.

Austin

Another valuable depository of important Catholic and other early records is in ~~Dallas~~, Texas, the archives of St. Edwards' University, where the Rev. Paul Foik, C.S.C., with the financial assistance of the Knights of Columbus, has assembled a large and important mass of copies and reproductions and original papers of the earlier records of the (now) United States, especially those of the formerly Spanish and Mexican portions.

CALIFORNIA CATHOLIC RECORDS

By Cora C. Curry

Reverend Dr. Edward J. Hanna, Archbishop of San Francisco, is deeply interested in collecting, compiling and preserving church and parish records of his diocese. In August letters and questionnaires were sent to each of the priests, asking as a supplement to the work being done in the library records, that they send to the Archbishop a brief history of their parish, the information to be based on their parish registers, clippings from diocesan and secular newspapers, extracts from local county histories, and particularly from the histories of the local side by parishioners. Announcements by the congregation were suggested, hoping to secure treasured newspapers, clippings, programs, and other material of value. Necessity was pointed out for judicious selection, to conserve important and characteristic facts, and to avoid an unduly laudatory tone or long comments on a single incident. All historical sketches and replies to the questionnaires to be typed in duplicate, on uniform sized paper, 8½ x 11; paragraphs to be numbered in same order as questionnaire; one copy to be sent to the San Francisco Cathedral Archives, 1100 Franklin Street, before December 31, 1934, and one copy to be retained in the parish archives. All replies to be in chronological order, with dates.

The eighteen queries of the questionnaire were divided into five topics; viz.,

1 - Territorial Development.

Its origin and history, to cover various boundaries, additions to and transfers from the present parish and its missions.

2 - Church Property.

Location; original cost; dates; details of buildings; all changes, with reasons, permanent and temporary; events of financial and historical interest connected at any time with the buildings, church, parish house, etc.

3 - Catholic Population.

Predominant nationality and size of parish and of each of its missions, originally and at successive stages since; outstanding persons associated with early history of the parish; chronological list of boys and girls who entered the priesthood or religious communities. (Church records of these usually include parentage and more or less genealogical data.)

4 - Parochial Clergy.

List of clergy, pastors, administrators and assistants. Also brief biographical sketches of personnel and events of pastorate.

5 - Historical Records.

List of extant sources of information for the history of the parish - baptismal, marriage, census records, correspondence, county histories, secular or diocesan newspapers, etc., specifying the years for each. Photographs or paintings of early buildings, pioneer priests, etc., to be mentioned. Copy of any historical account or printed matter relating to the history of the parish to be sent to the Cathedral Archives, San Francisco, when available.

CALIFORNIA CATHOLIC RECORDS

By Flora Lusk Ward

(Mrs. Charles Cresap Ward for some years has been a resident of Los Angeles, California, and has had much experience in using these records. C.C.C.)

Reverend Zepherin Engelhardt, Santa Barbara, California, who was an authority on California records, especially these of the Roman Catholic Church, passed away on May 7, 1934. He had in his possession the early records and knew how they were kept. In writing, therefore, one should address the present pastor at Santa Barbara, California.

Reverend Duce, President of Loyola University, Los Angeles, California, is the Librarian and is in charge of the Library and its archives at that seat of learning.

The early records were mostly in Spanish, of course, but those in charge of them will translate and furnish any records requested. No outsider, however, is permitted to go direct to any of the records.

Many controversies have arisen regarding land titles. The early land grant graft cases have brought out the fact that those records are kept in one volume and the index in another, so that no interlineations or erasures can ever occur.

In California, the court records are filled in by the Catholic priests more fully than by any other denomination. Two examples are offered herewith to show the sort of information included therein. These two marriage returns are from Santa Ana, Orange County, California:

p. 20, No. 635.

<u>Name</u>	<u>Nationality</u>	<u>Age</u>	<u>Resident</u>
Miguel Lopez	Mexico	22	Capistrano
Elvira Romera	California	17	Capistrano Orange Co.

License, Sept. 17, 1889. Married Oct. 8, 1889, at San Juan Capistrano (Mission).

Witnesses:

Marcos Foster, Jr., of Capistrano.

Teresa Prior, " "

Married by Miguel Duran, Catholic Priest.

Recorded Oct. 14, 1889, at 12:55 P.M.

p. 8, No. 421.

<u>Name</u>	<u>Nationality</u>	<u>Age</u>	<u>Resident</u>
Jacob J. Bushard	N.Y.	38	Los Angeles
Bernardina M. Albers	Ill.	21	Fullerton Orange Co.

Married by P. Stoters, Catholic Priest.

Witnesses:

Louis Le Sage, Los Angeles.

Gertrude Efeld, Anaheim.

Jacob Bushard married before; wife died. His father French and his mother American. Bernardino M. Albers' father - Ben Albers. Her parents German.

Recorded September 19, 1889, at 12:58 A.M. by G. E. Foster, Recorder, at the request of P. Stoters, Catholic Priest.

The First Hundred Marriages of Orange County, California, were copied by Mrs. Flora Lusk Ward, and filed in the Library of the Daughters of the American Revolution, at Washington, D.C.

Court Records for each County in California may be found in "The Guide to County Archives of California", by Owen C. Coy, published in 1919.

Other publications may be consulted as follows:

Catholic Church in California. By Wm. Gleason. Two Vols.

Catholic Missions Among the Indians. By John Gilmary.

Land Claims, Catholic Church before the United States Congress. Case No. 609, Joseph S. Alemany, petitioner, 1855, San Francisco. California, O'Meara and Painter (1855), 22 pages.

Bibliography of History of California, 1510 - 1930. R. E. and R. G. Cowan. Three Vols. - 1933.

Story of the Mission of Santa Cruz. By H. A. van Coenen Torchiana. A book of 500 pages and 25 illustrations and maps, recently issued.

More or less material may be found in the histories of the early Missions, each of which has its own separate history.

IN CONCLUSION

By Cora C. Curry

In assembling material regarding any part of the Western or Southwestern States of the United States of America, the collator should vision a line running eastward across the northern line of California and some three-fourths across the State of Wyoming, thence south through Wyoming, Colorado, a small corner of Southwest Kansas, and a narrow strip of Oklahoma to the Texas state line, then follow that line to the Gulf of Mexico. All south and west of that line was Spain prior to 1822, and Mexico between the years of 1822 and 1836, when Texas established her independence as the Republic of Texas and so remained until the year 1846, when she became one of the United States of America.

Texas claimed the Rio Grande River to its source as her boundary, while Mexico conceded only to the source of the Neuces River. Disputes regarding the Texas boundary led to the Mexican War, and it was only in 1848 that Mexico ceded to the United States her claims to that vast territory. Mexican domination over land within the present boundaries of the United States did not cease, however, until 1853, when the Gadsden Purchase finally fixed the southern boundaries of New Mexico and Arizona. At one time, a single county (Bexar County, Texas) extended from Brownsville, Texas, northwest through what is now Texas, Kansas, Oklahoma, New Mexico, Colorado, and Wyoming.

Records made under Spanish or Mexican authority may be found in various localities in Europe and in America. Some are in Spain, and some are treasured in the several archives of Mexico. For the most part, records of Texas may be looked for in the archives of San Fernando Cathedral, San Antonio, Texas; those of Arizona in the Cathedral

at Tucson; those of California in the Missions of that State; while those in the custody of the Archbishop at Santa Fe, New Mexico, may be as early as 1680. Still earlier ones are said to have been lost in an early fire. These very early records are, naturally, of the Spanish expeditions and the Indian converts.

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29 Vols. July, 1884, to July, 1912.
Compiled by Wm. L. J. Griffin.

Copies may be ordered from
Jean Stephenson
Assistant Editor, National Genealogical Society
Apt. 1100, The Conard, 13th and I Sts., N.W.
Washington, D.C.

Price:

Members and libraries - - - - - \$0.50
Non-members - - - - - \$1.00

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